

# דרך קצרה

Brief summaries of cRc Kashrus Policies

## ROV TASHMISHO IN PRACTICE [ממה נפשך – PART 1]

In the previous installments we were introduced to the concept of רוב תשמישו and the opinion of *Shulchan Aruch* that one can choose the method of *kashering* based on that principle. We now turn to the opinion of *Rema* which is that *l'chatchilah* one should be *machmir* for מיעוט תשמישו (secondary uses) when determining which method of *kashering* to use. As part of this discussion, we will see a number of situations when *Rema* agrees that one may rely on רוב תשמישו.

We saw that the lenient opinions regarding *rov tashmisho* and *hetairah balah* are the two alternate resolutions for an apparent contradiction between statements in a *Gemara* and a *Tosefta*. Accordingly, it is reasonable to be *machmir* for the strict opinion on either question individually, but when both apply then (ממה נפשך) one has no choice but to be lenient. Therefore, *Pri Megadim* and *Rebbi Akiva Eiger* say that in cases where *libun* is only required if one is *machmir* for both מיעוט תשמישו and treating *chametz* as *issurah balah*, there is no need for *libun*, and *hag'alah* is perfectly acceptable.

Support for this can be drawn from the fact that although *Rema* provides three examples where one should follow מיעוט תשמישו (plates, spoons, and cups) he does not suggest any where the secondary use

is one that demands *libun*. This indicates that at least as relates to *Pesach* he would never require *libun* based on the secondary use of a utensil.

Some disagree with this ruling, but the logic presented by these *Poskim* is quite compelling, and it appears that the common practice is to rely on it.

This line of reasoning would explain why we *kasher* flatware for *Pesach* with *hag'alah*. Knives and forks are occasionally used right over the fire in a way that would demand *libun*, and we are satisfied with *hag'alah* because doing so would be based on being *machmir* for both *miut tashmisho* and that *chametz* is *issurah balah*, which we are not required to do. But what about when *kashering* flatware from non-kosher use? Why do we not require *libun* since they are occasionally used over the fire?

It appears that justification for this practice can be found *Sha'ar HaTziun*, citing *Beis Meir*, and based on *Rema* in *Yoreh Deah*. They say that although *l'chatchilah* one must be *machmir* and *kasher* based on every single way the utensil was used (מיעוט תשמישו), if that choice means that the utensil cannot be *kashered*, one may rely on the letter of the law and *kasher* based on *rov tashmisho*. Therefore, it would theoretically be



proper to *kasher* flatware with *libun* based on מיעוט תשמישו, but since that would mean that they cannot be *kashered*, and therefore one is not required to consider those occasional uses. Rather, one can rely on the primary use of the utensil, and accordingly they may be *kashered* with *hag'alah*.

*In the coming installment we will see how these points impact the way in which oven racks are kashered*

## CRC POLICIES

79. A utensil's primary use would demand *hag'alah* to *kasher* it, but the secondary use would require *libun gamur*. [Assuming the utensil is *aino ben yomo*,] is one ever required to perform *libun gamur* when *kashering* this utensil for *Pesach*?

No

80. A utensil's secondary use would demand a form of *kashering* which is "impossible" for this utensil. May one rely on טוב תשמישו and *kasher* accordingly?

Yes

### מראה מקומות

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רבי עקיבא איגר על מגן אברהם תנ"א ס"ק ו'  
פרי מגדים סימן תנ"א א"א ס"ק ו'  
בית מאיר סימן תנ"א ס"ק י"א  
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